

Scientific Rights Research - Part Three

वैज्ञानिक मानवाधिकार शोध - भाग तीन

DUTY DISPUTE TO REVOLUTION

कर्तव्य विवाद से क्रांति



**Experimental Part of My Revolutionary Research
under the title
Impact of My Research on Indian State**

First of all, know my service conditions as well as my duty. In the year 1964, I was appointed by the President of India on the recommendation of the UPSC as Lecturer in the Department of Applied Geology, Indian School of Mines, Dhanbad (ISM, in short). In the year 1967 the ISM was converted into a registered society and deemed to be a University from a full-fledged central government organization. Employees were given option to serve the ISM either under the (new) Society Rules or under the (existing) Central Govt. Rules. I opted to serve the ISM under the existing Central Govt. Rules. I was promoted from the 10th January 1977 as Assistant Professor which is now called Associate Professor. This is also clarified that when my time and opportunity for Professorship came, I ignored it, because to become Professor with the blessings (consent) of the administration and to do experiment against the administration (as described below) are contradictory—both are not possible at the same time. In fact, I was pressed by my friends to discontinue experiment and become Professor but I declined to do so. My stand is quite clear – when there is a conflict of duties between a researcher and disciplinary authority, law-and-order change is inevitable because law courts are not in a position to settle that conflict of duties and give justice.

In the discharge of my duties I was teaching geology to students, guiding research scholars and doing independent research on the first principle of geology (also called the uniformitarian principle) and its correlation

with (ultimate) natural law. In the course of my research I happened to read a book titled “The Universe and Dr. Einstein” by Lincoln Barnett. I found that Dr. Einstein failed to build the Unified Field Theory even after working on it for over twenty-five years. It occurred to me that duality of space and time must be the last law of Nature (ultimate natural law) because as per the Relativity Theory, our world is a four-dimensional space-time continuum (system). In Science, space and time have to be assumed as two ultimate realities which are interrelated. I went into the study of space, time and ultimate reality and put my research findings in several books and booklets, namely, The Theory of Absolute, What is Law?, Boycott Judiciary, The Fundamental Right of a Scientist, Discovery of the Fundamental Principle of Historical Geology or Natural Law or Moral Law or Ultimate Positive Law, The Scientific and Constitutional Bases of Total Revolution, and so on. My study of Jurisprudence and the Constitution of India led me to concur with the Supreme Court that the right to equality means the right to natural classification, which the State is not empowered to deny – see Article 14 of the Constitution. For this interdisciplinary research I got a research grant through the ISM Board of Research Studies (vide Res.B/Exam/71 dated 15.9.1971), which enabled me to travel during vacations and consult the GSI, National and other libraries in Kolkata.

Since the law or natural law cannot be conceived without two parties, the problem arose whether the freedom of will (free-will) is not inherent in Nature. This is a vexed problem of Science, which emerged from quantum physics and gradually became a problem of geology—read details in my above-mentioned book, namely, “Discovery of the Fundamental Principle of Historical Geology...” To solve this problem I took the stand that free-will is inherent in Nature. To demonstrate it, I conducted a unique experiment which is that “I can defy all State authorities without being unconstitutional”. In the course of this

demonstration I publicly defied, among others, my disciplinary authority (ISM administration) and took the stand that my defiance is research-related (duty-based) and under Article 51A (h) of the Constitution of India. Without caring for my research or excellence in duty-performance, the ISM Director warned me to refrain from this experiment. But I ignored the warning and took the calculated risk to continue my experiment. Without adopting the legal procedure to hold expert examination of my research or scientific conduct, the ISM Director stopped my salary from 13.2.1984 and marked me absent from duty so that I discontinue my experiment for want of fund. When I did not mind my salary stoppage and went on doing my experiment for a long time, the ISM Registrar wrote to the Union Ministry of Education about my experiment and sought advice for action — vide Letter No. 410531/85-Estt dated 27.4.85. In reply, the Ministry advised to take action under the Central Civil Services (CCS) Rules and keep the Ministry informed – vide two letters, F.No. 6-7/85-T.2 dated 22.7.85 and F. No.6-37/85-T.2 dated 17.12.85. In the course of time it appeared to the ISM administration that the Ministry is not interested in taking action against my research and so it consulted a senior lawyer of the Supreme Court, prepared an inquiry report, behaved as my appointing authority and terminated my services, with the remark that I am entitled to all payments that may be admissible under the rules. I went to Patna High Court (Ranchi bench) and then Supreme Court (SLP No. 14223/88) against that termination order but I did not get relief. I ignored the non-speaking and wrong order of the Supreme Court passed on 27.4.95 and kept my experiment continued. When I attained the age of superannuation, I requested the Ministry to release my pension, etc. — vide my letter dated 9.7.98. The Ministry wrote to the ISM Director to process my pension papers — vide Letter No. 26-6/98-TS-2 dated 7.1.99. The ISM administration then sent my pension papers to the Ministry—vide Registrar's Letter

No. 410531/2002-Estt dated 27.11.2002. Subsequently, the ISM administration came to know that there is no penalty like “termination of service” under the CCS Rules. Therefore, to amend its own mistake, it converted the order of termination into the order of my compulsory retirement from the back date (15.2.88) and sent that order to all concerned—vide Order No. 410531/85 dated 25.8.2004. The Pay & Accounts Office (PAO) of the Ministry demanded the order of my compulsory retirement in the name of President of India in consultation with the UPSC under GID (3) below Rule 9 of the CCS Pension Rules — vide LetterNo.PAO/Edu/Pen/Dr.S.N.Rai(2351)/2003-2004/260 dated 9.06.06. That demand of the PAO could not be met or complied and so it became quite clear that all actions taken against my research were ultra vires, unlawful, contrary to my service conditions in the ISM. It also became amply obvious that even the Supreme Court did not care to find out the truth for justice and relied on the false counter affidavit to pass the non-speaking and wrong order. The bare truth is that my academic or scientific duty was given the colour of misconduct and even the Supreme Court was persuaded to believe it by a cunning lawyer. Let it be clear to all that the Supreme Court of India has got limited power; it has no power to give justice to a scientist—the creator of a constitutional revolution, the bringer of a law-and-order change. The whole world, especially judges and lawyers (including human rights activists), must note the gist of my stand taken in the Supreme Court of India :-

For discharging my academic, scientific or fundamental duties under Article 51A (h) of the Constitution of India, my services have been terminated by my disciplinary authority, not my appointing authority, in violation of Article 311 (1) of the Constitution of India.

In the year 2019, the IIT (ISM) administration considered my case for superannuation pension and wrote to the Ministry for further action. After the exchange of

some letters, the Ministry told the IIT (ISM) administration in its letter F. No. 23-12/2019.TS-1(pt) dated 12.2.2020 to explicitly recommend superannuation pension in the light of rules and regulations of the Institute in vogue. Thereafter, the IIT (ISM) administration recommended superannuation pension. For this act of kindness I am extremely thankful to both the IIT (ISM) administration and the HRD Ministry. But, as a scientist, I bring to the notice of the public and also the Govt. that no recommendation is required for my superannuation pension for the reasons shown below:—

As pointed out by the PAO of the Ministry in its letter mentioned above, the ISM administration is not competent to pass the order of compulsory retirement in my case (or against me) and so the Ministry has no option but to give me superannuation pension. Moreover, when the ISM administration converted its own order of termination of my services into the order of my compulsory retirement, it was accepted by the Ministry without any condition or rider. Similarly, when the ISM administration wrote to the Ministry in the year 2019 for conversion of its own order of my compulsory retirement into superannuation, it has to be accepted by the Ministry without any condition. In other words, if the ISM administration rectifies its own order, the Ministry should have no objection; it should rather appreciate the rectification, the will to be upright.

Let everybody know the plain truth. The previous ISM administration flagrantly abused its own power and bluffed even the Supreme Court to control my research but it failed to do so. On the other hand, a revolution has been created by my research under Article 51A (h) read with Article 14 of the Constitution of India. That revolution is also consistent with repeated observations of the Supreme Court since the Keshvananda case that our Constitution is a document of social revolution. Frankly speaking, it is the admission of the Supreme Court that it has got limited

power to give justice (or equality) but the biased lawyers and their blind clients assign unlimited power to the Supreme Court and thereby deny the development of India.

Considering the reasons shown above, the Ministry is required to change its own attitude in the matter of duty-performance and take notice of the fact that being the scientific discoverer and interpreter of natural or moral law, I am not required to obey any administration in the discharge of my scientific as well as fundamental duties and at the same time draw my superannuation pension and arrears as fixed deposits with the maximum bank interest. If the Ministry has any hesitation or objection, it means that it (Ministry) is not interested in the promotion of a path-breaking research and breakthrough in governance for the cherished development of India under the leadership of Hon'ble Prime Minister Narendra Modiji. In fact, the Ministry should rejoice and come forward to inform the whole world that for all-round development of India with world peace, all researchers (eg, IIT teachers) have the freedom to go against the State including Supreme Court under the Constitution of India. Everyone must note that constitutional (fundamental) equality and obedience to the State cannot go together. Egalitarian society means stateless society, (natural) law-based society (also called dharma-based society), which we aspire to secure under Article 38 of the Constitution of India.

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Theoretical Part of My Revolutionary Research

under the title

To Understand Science for Development of All Indians

1. Introduction:

In the Age of Science, we cannot think of development of all citizens of India (sabka saath, sabka vikas) without understanding Science and adopting the scientific method of development. Party politics is no longer required because in our dynamic or changing world, we have to move ahead to attain the constitutional goals of India by adopting the rule of (natural or moral) law and exercising fundamental rights and duties of a citizen against all state authorities including law courts. In principle, every citizen is required to be a revolutionary, that is, subordinate to no authority but law. In other words, a citizen is bound by none but the Constitution of India. Therefore, below is given a brief account of the goal and the method of Science, distinction between science and religion, the meaning of research, my interdisciplinary research in geology, a brief history of science to foresee the future development of science, the direction and method of development of India as dictated by natural or moral law of classification and finally the conclusion. We have to be quite certain that we cannot remain indifferent, aloof or alien to Indian culture (sanatana dharma) when we think of the development of all citizens of India, irrespective of their religious affiliations. Unity in diversity, the core of Indian culture, becomes apparent when we see the world in historical perspective. We have also to bear in mind that without the classification of religions, we cannot have religious equality and development of all.

2. Goal or Aim of Science:

The goal or aim of science is to discover and demonstrate natural law-&-order. In other words, natural law-&-order is given to us and we have simply to search it for our harmonious living. It needs no argument that there can be no science without our belief or faith in natural law-&-order.

3. Method of Science:

The method of science is experiment, action or practice which may be with or without instruments depending on the nature of the problem to be tackled. Obviously, what is important in science is to arrive at the truth by repeated experiment or practice. Mere opinion in science has no value because even the opinion of an eminent scientist (or well-accepted authority) can be contradicted (falsified) by means of experiment.

4. Distinction between Science and Religion:

Science is objective, impersonal or social. On the other hand, religion is subjective, personal or individual. This should be clear from the fact that in science, we search natural law-&-order to challenge the arbitrary or artificial law-&-order imposed on us but in religion, we search God which cannot be imagined or defined for collective search. Obviously, unlike religion, authority has no place in science, no prophet is required to be obeyed or prayed but openly challenged on the basis of the results obtained by experiment. It need not be emphasized that science is by nature anti-authoritarian or anti-prophet.

5. Meaning of Research:

What do we mean by research? It (research) means search for the unknown. It may be the discovery of a new

fact or the new interpretation of facts already known. As a general rule, research is done on a specific problem; we try to understand the problem in depth and then apply the appropriate method to tackle it.

Suppose our problem is to search a coal seam in a coalfield. We try to see by various means whether any surface evidence (outcrop) is available. If not, we apply drilling and other subsurface methods to hit at the coal seam. If we are able to find a coal seam, its existence can be verified by others and so there is no doubt about it. But when we try to know the geography of the earth in the distant past, we collect various evidences and try to put them together bearing in mind the principle of consistency or harmony. This search for paleogeography will be hypothetical, tentative, not free from doubt, because it can be seen only indirectly and so it is subject to refinement, revision or rejection depending on the evidences collected further. An important question or problem of research for laymen is, whether our planet earth has not witnessed many changes in its past life. Thus the problem of our research may be concrete or abstract; accordingly, its study may be direct or indirect but in every case, research is search for something unknown—it is the acquisition of new knowledge.

To know more about research, a number of books can be consulted in a university library. What is important to keep in mind is that research means search for something new and so it cannot be controlled by any administration including the administration of justice. That is why research is a fundamental duty of every citizen of India — see Article 51A (h) of the Constitution of India. Consequently, all teachers of all IITs and equivalent institutions including universities have no obligation to obey any administration or authority in the matter of research.

6. My Research in Geology:

To appreciate my original, pioneering or innovative research in geology, note my understanding of geology. It (geology) is essentially our search for the earth's past by the scientific method. It is primarily a time-oriented science. James Hutton, the founder of geology, took the stand that there could be no science of the earth without assuming an immensely long length of time. His stand was directly opposed to the long-held Biblical view of the earth. According to the Bible, the earth was created in the year 4004 B.C. and so the earth is roughly 6000 years old. Obviously, Hutton's research or view took time to be popular but it could not be discarded because it was based on sound or scientific observation. In the course of time the age of the earth was measured by various methods and after the discovery of radioactive method of age determination, it was found that the earth is about 4500 million years old and also in close agreement with the Hindu or Vedic view of time. To know more, read "Principles of Physical Geology" by Arthur Holmes, 1966 ed, p. 44; "The Nature of Geology" by Brainerd Mears, 1970 ed, p.149.

Another assumption of geology is that natural law is invariable or uniform in space and time and so the present is the key to the past. This is called the uniformitarian principle or the first principle of geology. Its details may be read in my book — "Discovery of the Fundamental Principle of Historical Geology..." For an indepth study, read "Philosophy of Geohistory" edited by C.C. Albritton.

When we read any branch of human knowledge (say, physics), we find that it has developed by two rival ideas or two conflicting thoughts; this is quite apparent when we read the history of that branch. Obviously, duality (or duel) is inherent in the development of all branches of human knowledge. Therefore, let us note that geology is a science of dual nature; it has two major branches of equal importance, called physical geology and historical

geology. But we Indian geologists take the lop-sided view of geology; we pay full attention to the physical or economic aspect of geology and ignore the historical or cultural aspect of geology. We need to know that we are social beings; we do not need bread alone; we also need human equality and world peace for quality living and for this, we have no option but to pay attention to the historical or cultural aspect of geology. This is really the unique contribution of geological science to our deep understanding of the mysterious world in which we live.

In terms of space and time I found that geology is not subordinate to physics; it is a time-oriented science whereas physics is a space-oriented science. Both are equally useful to mankind. I, therefore, did not treat geology as the application of physics, chemistry and biology to the earth. I digressed from this general thinking and confined my attention to the study of history, method and non-economic or cultural use of geology and tried to solve the vexed problem of science—“whether freedom of will (free-will) is not inherent in Nature”. The details of this new line of thinking and acting may be read in my above-mentioned book, namely, “Discovery of the Fundamental Principle of Historical Geology...” My irrefutable stand is that the problem of free-will cannot be solved without defying the State and creating a revolution (overthrow of the ruling authority) under the Constitution of India and this stand has been demonstrated by experiment — see “Experimental Part of My Revolutionary Research...”

Here, to be candid, I should point out that in the matter of academic, scientific or fundamental duty-performance, it is necessary for every teacher of higher education to be independent of the administration (or State). Naturally, to boost first-rate research and academic excellence, ‘duty’ has to be distinguished from ‘discipline’ and research must not be confused with misconduct. Let

the whole world know that 'State' is a fiction given by Western thinkers to deny the interference of Church in secular affairs. It has nothing to do with Indian culture. Therefore, India is constitutionally bound to become a stateless society otherwise the people of India have no freedom from unprincipled and ugly politics, religious inequality and oppressive administration, especially at the district level.

7. History of Science:

When we study the history of science, it becomes quite clear that science has not remained the same for ever; it has been changing with new discoveries and researches. There was nothing like modern science before the 16th century. The Biblical worldview was prevalent in the Western or Christian countries—people believed firmly that they live in the geocentric world. But this belief changed with the researches (or discoveries) of Copernicus, Galileo, Kepler and Newton. The heliocentric worldview replaced the geocentric worldview; it means that the earth moves round the sun, not the reverse. Science also led us to believe that we live in a mechanical and determined world and so the whole world can be known by the method of measurement. To boost economic development the rule of Church was replaced by the rule of the State. Religion was given no say in the affairs of the State. Full attention was paid to economic development by scientific research. After the end of the 19th century, modern physics (quantum theory and relativity theory) changed our belief. The quantum theory showed that the microworld cannot be measured precisely; there is a limit to measurement in the subatomic world; it is governed by the principle of uncertainty or duality. At the same time the relativity theory changed our understanding of space, time and macroworld. Space and time are no longer absolute but relative and inseparable; our macroworld is finite but so vast that our solar system, when compared, looks very

small. Dr. Einstein, the propounder of the relativity theory, spent more than 25 years to propound the Unified Field Theory to remove the existence of duality (contradiction) in the physical world but he failed. His failure provided me the opportunity to think and discover that the duality (classification) of space and time is the last law of nature (also called moral law) and experimentally demonstrate that “I can defy all state authorities without being unconstitutional”.

8. Direction and Method of Development of India as shown by Science:

Although Western science reached India before its political freedom from British rule in the year 1947, it (science) was utilized very much after that political freedom for the development of India. Among many other things, a number of laboratories (scientific and industrial institutes) were set up, several heavy industries were started, many multi-purpose dams were constructed and five IITs were opened with foreign collaborations to promote teaching, research and application of science and technology. Science was found so much useful to the development of India that it was made a fundamental duty of every citizen of India “to develop the scientific temper, humanism and the spirit of inquiry and reform” – see Article 51A (h) of the Constitution of India. But no attempt was made so far by any other scientist to find out the relationship between Western science and Indian culture, which is essential to do for full development of India in the atmosphere of fraternity and permanent peace. My research may be seen in this background. I have shown that classification is ultimate natural law (moral law) because the duality of space and time cannot be reduced further in the domain of science. We have no option but to believe that the world in which live is a space-time system and then take pains to understand and explain all religions

or cultures of the world in terms of space and time for human unity, world peace and full development of all human beings. To be scientific or objective means to interpret the ultimate reality in terms of space and time. When we try to do so, the direction of development of India becomes transparent. It can be observed by every rational person that science developed by disagreeing with the Christian worldview for economic development of mankind and it has now to develop by agreeing with the Hindu or Vedic worldview for human development and world peace. When this classification or duality of natural development is taken into account (that is, when we believe that, as per science, we live in a world which is in order and that order is based on the law of duality of space and time and so we have to be rational and constitutional, not arbitrary and authoritarian), the direction of development of India can be traced as follows:—

(a) For all-round development of all citizens (sabka saath, sabka vikas), India has no choice but to act in the manner that its constitutional goals (see Preamble to the Constitution of India) are attained.

(b) The sole means or method to attain the constitutional goals of India is to inculcate in all citizens “the scientific temper, humanism and the spirit of inquiry and reform”. It means that every Indian must acquire the questioning attitude (or be in the research mood) and openly challenge all religious and state authorities under the Constitution of India to bring change and reform. It must be noted that authoritarianism is a great hindrance to all-round development of India; it is inimical to research and development (R&D).

(c) Every religion (belief in God) and every administration (belief in state authority) must be treated as subordinate to fundamental rights and duties of a citizen. Evidently, law-&-order maintenance in every organization of a district must always be constitutional, not arbitrary or

authoritarian. Every citizen is bound by law, not the police rule, not the arbitrary district administration otherwise India is not a free country—political freedom is meaningless without social and economic freedom in the Age of Science. To avoid oppression and violence, it has to be promptly decided which party will go to court in a law-&-order dispute. For development of all citizens, we have to bring reform at the district level, lay emphasis on good governance and crime prevention in every district of India. Every citizen must be educated to follow the rule of law and shun the rule of force in social interaction, in dispute settlement. Pressure on law courts must be reduced to gradually reach the zero level.

(d) For the scientific and constitutional advancement or development of India and to become Vishwa Guru (world teacher), we Indians have no option but to give up the religious attitude of prayer to an authority and acquire the scientific attitude of questioning to every authority and then advance undoubtedly from police raj to panchayati raj, from judicial justice to social justice, from arbitrary law-&-order maintenance to constitutional law-&-order maintenance, that is, to good governance for district development, from crime investigation to crime prevention, from district autocracy to district democracy, from party-based democracy to partyless democracy, from the rule of man to the rule of law, from the status quo to constitutional change, from the existing unjust social order to the just social order (under Article 38 of the Constitution of India).

(e) Let us be quite sure that we have not to copy the Western model of development but have our own model of development (say Gandhi-Vinoba model of development modulated by science) so that all Indian villages develop in the atmosphere of human equality and permanent peace. To understand it in depth, study my experiment to settle a land dispute under the

Constitution of India, and for this, visit the website: (<https://consciouscitizenforum.org/caadispute>). It must always be borne in mind that the state administration is based on the principle of inequality, the master-servant relationship, and so the police & magistrates are meant to serve the master, not the public. Similarly, law courts are meant to decide disputes between the rich and the powerful. The Supreme Court is jocularly likened to a 5-star hotel which is beyond the reach of common man. In fact, we Indians are meant to rise above all state authorities to attain the constitutional goals of India, to give socio-economic equality to everybody. We have, therefore, no option but adhere to the rule of law with the scientific temper, stick to fundamental rights and duties of a citizen, and discard the rule of police and magistrates. The undeniable reality is that every Indian will live on the planet earth only for a short duration and so he/she must strive to live sportingly keeping in mind that he/she is inferior to none in duty-performance. To think of rights without duties is a sign of inferiority and misunderstanding of the mysterious planet earth on which we live.

9. Conclusion:

For all-round development of all citizens of India, that is, for both economic and human development of all Indians, both the government and the public must change their attitude to Science and Society. They must not overlook the fact that all living beings are primarily controlled by the dynamic planet earth which is not only their abode but also the source of sustenance (both physical and mental). For Indians, it is not an ordinary earth but Mother Earth (Dharateee Mata). For permanent peace and prosperity, every Indian must see the world around in a flux (movement) and strive to reach the constitutional goals of India by exercising fundamental rights and duties of a citizen against one and all state authorities including law courts.

It has to be constantly borne in mind by all Indians that we live in a dynamic society which has to reach the constitutional goals (as given in the Preamble to the Constitution of India). Therefore, the days of party politics and religion (belief in God) have passed away and the days of Science and Spirituality (Vigyan and Atmagyan) have come in. As per science, we live in a space-time world whose every event is in order and so everyone must act with open mind and firm faith in the rule of law. Where there is equality (or spirituality), there is no authority, no state, no master-servant relationship, but the rule of law. In other words, law, not state, is sovereign in just, egalitarian or sarvodaya social order given to us under Article 38 of the Constitution of India. What Science has to do in that social order is to constantly remind everyone of his/her fundamental duty to create a revolution to secure equality against the administration.

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